ENVELOPE SERIES

VOLUME LIII SUMMER, 1950 NUMBER 2

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Pioneering in Today's Boston

By Earl W. Douglas

Fourteen Significant Years in South Africa

By James Dexter Taylor

AMERICAN BOARD of COMMISSIONERS for FOREIGN MISSIONS 14 Beacon St. Boston

A QUARTERLY

ENVELOPE SERIES

Issued by
The Committee on Missionary Education and Stewardship of the
Missions Council of Congregational Christian Churches
Editors: Ruth Isabel Seabury, *Educational Secretary*
Thomas K. Thompson, *Stewardship Secretary*

Contents of this Number

Letter from the Editor 3
By Ruth Isabel Seabury

Pioneering in Today's Boston 6
By Earl W. Douglas

Fourteen Significant Years of the American Board Mission in South Africa 9
By James Dexter Taylor

Extracts That Tell a Story 36

What Can We Do For South Africa? 38
By Ruth Isabel Seabury

Entered as second class mail matter at the Post Office at Boston, Mass. Acceptance for mailing at special rates of postage provided for in section 1104, Act of October 3, 1917, authorized on June 21, 1918. The American Board of Commissioners for Foreign Missions, 14 Beacon St., Boston, Mass. Printed in U. S. A. Annual subscription, twenty-five (25) cents.

LETTER FROM THE EDITOR

DEAR READER,

We promised in the last issue that the illustrative sketch on the Home Mission theme (Toward a Christian Community) which we were not able to secure in time for the Spring Issue, would be carried in this one. Here it is! Reverend Earl W. Douglas is the Executive Secretary of the Boston City Missionary Society, a "Home Mission" with a unique history.

Our Congregational Christian Churches in America have through the years created City Missionary Societies to meet the expanding, crowding community life in large cities with many Congregational Churches—Boston, New York, Hartford, Cleveland, Chicago and Detroit. These have changed with the times and the needs and are today serving quite differing purposes in various cities. None of these ventures is more distinctive than the Boston City Missionary Society which has been a pioneering "Home Mission" in the finest sense of the word.

We have asked Mr. Douglas to tell us very briefly about that organization and its work today. It will serve to illustrate our Congregational Christian work "toward a Christian community." For a more comprehensive picture covering such work on a national scale, we call attention to the brochure prepared by Miss Ione Catton, "From Your Church Door."*

This issue of ENVELOPE SERIES is largely devoted to Africa. Actually from the point of view of the Editor, it is devoted to the life work and story of Dr. James Dexter Taylor who has only recently completed fifty years as missionary of the American Board and has this year been put on the Honor Roll.

When he modestly brought us the manuscript offered herewith, it seemed to us that we could not delay till 1952, when Africa will be the foreign mission study theme of the year, but that we ought to print it at once, for three reasons:

* Missions Council—25 cents per copy.

1. What better way to mark this half-century milestone than to signalize the work of this man who has been for that half-century, a distinguished missionary of the American Board.
2. In 1935 Dr. Taylor was asked to write a history of the American Board's century of work in South Africa. Careful scholar that he is, Dr. Taylor prepared a very remarkable history of the schools, the mission program and the missionaries under the title, "One Hundred Years of the American Board in South Africa." But hardly was the printer's ink dry than changes appeared in South Africa which have made the *next fifteen as important, perhaps, as any quarter century before.* We felt that the record should be completed and by Dr. Taylor himself on the eve of his retirement.
3. Every church member ought to know the terrible things that are happening in South Africa! What exactly we can do about them is part of the great unanswered question faced by any Christian in today's civilization. It is the hope of the American Board and the Council for Social Action that by careful study in the next few years, we may be able to influence in some respect this disastrous international situation for the good of these people whom we love and serve.

The urgency here presented is the dire need of a whole people —a continent, really—for whom, in the struggle for human rights, we seemed to be making progress, till suddenly the avarice and greed of white men pushed them down once more into the mire of hopelessness. Nor can any American get off easily with shouting criticisms at the Dutch, Belgians, Portuguese, or British; we ourselves are caught inextricably in the dilemma of South Africa by virtue of such magic words as—rubber, gold, oil, coal, diamonds, sugar.

As Mr. Reuling puts it in the Annual Report of the American Board, "The whole continent stands on the eve of great advances in communications, transportation, manufacturing, min-

ing and agricultural development, largely at the hands of alien nations and people whose interest in the Africans is perhaps only passive or as a cheap and easy source of raw labor."

Tens of thousands of Africans look to Christianity as the only possibility for help and upon the missionaries as their watchful friends. South Africans have said quite frankly that the only thing that keeps the continent from despair or from Communism is that most of the trained African leaders are honest Christians eager to reach a Christian, non-violent solution for their problems and their people no matter how strong the temptation to violence and revolution.

So we offer this article for study. Use it for prayer in your prayer groups; discussion in your discussion groups; study by the Social Action Committee or by the Missionary Committee (perhaps together).

That remarkable book, *Cry, the Beloved Country,* now "on Broadway" as a musical tragedy under the title *Lost in the Stars,* gives a tremendous picture of South Africa's present tragedy and would be good reading for all Christians.

Stephen Kumalo, the pastor-hero of the story, prays a prayer for Africa which I would like to echo in this Africa Number:

"God save Africa, the beloved country. God save us from the deep depths of our sins. God save us from the fear that is afraid of justice. God save us from the fear that is afraid of men. God save us all."

Yours for a greater concern for Africa,

RUTH ISABEL SEABURY

Boston, Mass.
June 9, 1950

PIONEERING IN TODAY'S BOSTON

By Earl W. Douglas

The room on the first floor front of the ancient settlement house was rather drab and poorly furnished. Standing beside the head worker, teen-aged Joe rested uneasily against the old library table while he interpreted the meaning of life in Boston's worst slum area to his guests. What it means to try to live decently in a section notorious for its houses of prostitution, liquor licenses to the tune of one for every one hundred adult residents —these and other problems stated by a teen-ager to his own generation. The City Missionary Society had arranged a leisurely tour for *suburban youth* to meet their urban neighbors. Joe's straightforward, earnest manner won their hearts. The half-finished "rumpus room" built entirely by members of Joe's group struck fire! Though not solicited for a contribution, these suburban young people hastily brought together $50 to assist their urban neighbors in the spirit of sacrificial giving.

This interest in serving and interpreting the community has been at the very core of City Missionary Society life for 135 years. Boston was a town of 37,000 people when the Society was conceived in Old South Church as "The Boston Society for the Moral and Religious Instruction of the Poor." The fascinating years which followed brought to the City Missionary Society a broad base of religious, mercantile, industrial and professional leadership. Autonomous in character and without a sectarian label, the Society has always remained in the care of Congregational churches in the Metropolitan Area and has drawn its Board from their membership.

By 1827, the Directors decided to form the Boston Seamen's Friend Society to care for this phase of its expanding work in a seaport community. *This decision* marked the beginning of a long career of pioneering and experimentation along many

lines. Established work has time and again been turned over to other religious or community agencies in order to increase the effectiveness of the service while at the same time relieving the Society for the task of spear-heading new situations. This freedom has made for that flexibility so essential to an agency interested in the *total community* and its changing patterns.

The primary work of the City Missionary Society is done by a wonderful group of trained women, most of them on full time, known as "City Missionaries." The plan is unique. Each of the seventeen missionaries is employed to work in a Health and Welfare Area in coöperation with a local Congregational Church. The staff includes Chinese, Negro and Armenian workers serving their own groups on a non-sectarian basis. Though the missionaries' weekly round of duties may include some group work or religious education, their "major" is calling in the district, serving the aged, the indigent, the transient, the lonely, ill or confused people of the city.

Agency membership in the Greater Boston Community Council and participation in local area planning groups enables the Society to keep alive its contacts with available resources for the service of our people.

While the central core of the Society's work is done through its missionaries, an amazing load of community service comes to its offices in the Congregational House by direct referral from public and private social agencies. The City Hospital, the Crime Prevention Bureau, the Youth Service Board, clinical and out-patient services, Public Welfare, Precinct Police Captains, Alcoholic Beverage Control and numerous family agencies have the Society's phone number at hand for immediate assistance in dealing with problems faced by Protestants. Experience has taught people employed in these fields that reference to the City Missionary Society is guaranteed *immediate service,* in the face of any emergency and without endless red tape.

The summer camping program of the Society serves many

hundreds of boys and girls at its New Hampshire property, while mothers and small children are provided rest and fellowship as guests in country property located near Boston. An analysis of the current scholarship list gives an insight into the outreach of this program. Apart from the requests of missionaries and clergymen on behalf of their children, one discovers similar requests from Armenian groups, Negro Centers, the Chinese Christian Church, several family societies, Public Welfare social workers, representatives of an Italian group and others.

Each summer between three and four thousand children enjoy the Vacation Church Schools operated by the Society in the Boston area. Some five hundred adult volunteers work in these schools located in churches of different denominations throughout the city. The summer staff of thirty University men and women represent different geographical, racial and denominational backgrounds. Andover Newton Theological School screens applicants for this group who live together on the Seminary campus during the summer. Members are given graduate credit by the Seminary for work completed under the supervision of the Society director of religious education.

Teamwork is the byword in Protestant service of today's Boston. The City Societies of the Baptist, Episcopalian, Congregational, Methodist and Unitarian Churches produced a well-staffed Department of Research and Planning in the Council of Churches. Duplication and competition within the community are rapidly being eliminated and *new undertakings* are being projected through coöperative study, planning and support.

Several new undertakings of the City Missionary Society now in their formative stages are Day Camping, Vacations for Aged folks, Service to Displaced persons, University field work placements, a Protestant Information Center and new techniques for selection and use of volunteers in urban institutional service. Pioneer service in America's great urban frontiers offers a thrilling challenge for Protestantism today.

FOURTEEN SIGNIFICANT YEARS OF THE AMERICAN BOARD MISSION IN SOUTH AFRICA 1935-1949

By James Dexter Taylor

I. What is Happening in South Africa?

The work of missions to a dependent people is obviously dependent to a considerable degree upon the policy of the government under which they operate, since the economic and the spiritual state of their people is largely conditioned thereby. There are aspects of government policy which are helpful to the missionary cause; there are others which in many respects cancel out the good and constitute definite handicaps. Especially is that true in the immediate situation in South Africa today.

A good deal of praise could be given to the government's provision of amenities for Africans, if they could be taken as tokens of a consistent purpose and policy to develop their innate capacities and to advance the Africans in status as fast as they show true attainment. Unfortunately that is not the case today. Provisions for progress in native affairs are always made with evident reluctance, and in response to pressure from the Africans themselves, from the missionaries, from the small but vigorous groups of white liberals, which are not lacking, fortunately, in the South African community. Had there not been such voices, not only from outside but within the governments and parliament, the lot of the Africans would have been still more unhappy than it is.

When the four colonies united in 1910 to form the Union of South Africa, friends of the Africans hoped that the liberal policies of the Cape advocated and supported by such statesmen as John X. Merriman, W. T. Schreiner, Jan Hendrik Hofmeyr, Richard Solomon, J. W. Sauer and Sir James Rose-Innes would temper the illiberal policies of the Northern Provinces. Instead a policy of compromise and appeasement of the most reaction-

ary section of the white electorate has gradually whittled away native rights. General Smuts at the beginning of his long career in politics exhibited his uncertainty and timidity of mind on South Africa's greatest issue in a letter to Merriman in 1906 in which he wrote: "When I consider the political future of the Natives of South Africa I must say that I look into shadows and darkness, and I feel inclined to shift the intolerable burden of solving that sphinx-problem to the ampler shoulders and stronger brains of the future." Such a senile despair expressed by a man in his thirties at the time, who has since become in the eyes of the civilized world the very prototype of the philosopher-statesman, gave little promise of an aggressive policy of development for the African.

Segregation and Compromise

Compromise began when in making the Constitution it was recognized that the franchise rights exercised loyally by the Africans for forty years in the Cape Province, could not be extended to the Northern Provinces. With that start it was inevitable that the reactionary forces should make holes in the dam faster than the hesitant liberal forces could patch them. *Every Act of Parliament passed since Union has nibbled down the rights of the Africans and has added to the restrictions and discriminations under which they must live.* The Native Act of 1913 whittled down their right to purchase land or lease it and made many thousands homeless, as they were prohibited from farming on shares with white farmers. The Native Administration Act of 1927 attempted to re-establish the crumbling tribal system, not for the sake of preserving its values to native life but to make the Governor General the Supreme Chief, with power to legislate by proclamation, instead of by parliamentary process. It was tribalism stripped of all that gave it its values in the native social system. It extended the sacred principle of segregation and tightened up white control.

By an earlier compromise in 1936 the "Cape Native Franchise" was abolished but a separate "native" voters' roll was established under which Cape Africans would elect three Europeans to Parliament. For the Northern Provinces an anomalous system of electoral colleges was set up by which Africans, voting by tribal or regional units, could elect four senators, but always whites, of course! A new Native Representative Council was formed with twelve African elected members, four Africans appointed by the government and six government officials of the Native Affairs Department. Although sold to the country as a "Native Parliament," the Council had no legislative power whatever. Its advice on proposed legislation was usually ignored. Its members, vigorous examples of the new African, intelligent, eloquent, nation-conscious, came to feel that the Council was little more than a debating society. When the government refused to discuss with them the arbitrary handling of the African mine strike in 1946 they resigned. Specious promises by Prime Minister Smuts of increased powers to the Council and of limited recognition of African trade unions failed to conciliate the members who had struggled valiantly for moderate indications of government's purpose to concede any right of the African to participate in the government of the country. As a protest against the frustration of all their hopes, they refused to consider anything else but complete abolition of all discriminatory legislation. Their strategy was badly timed. Their Solomon was about to be superseded by a Rehoboam and they were to get scorpions instead of whips.

The Triumph of Reaction

In the general election of March, 1948, the Nationalist party, which had opposed the war effort of the country and nursed the hope of a republic blessed by a victorious Hitler, won the election on an extreme Segregation (Apartheid) platform. In spite of having announced its intention to abolish every form of

African representation the party ran candidates for the Senate seats and appealed to the African voters for their support, but all were defeated.

The first implementation of the Apartheid policy was the abolition of the above-mentioned Native Representative Council by government decree, though even today the provision for it in the Constitution has not been removed.

The next was the introduction of strict segregation on Capetown suburban trains where it had not been practiced before. The first actual act of Parliament was one making illegal any marriage between Europeans and non-Europeans.

The Prime Minister, Dr. Malan, announced his intention to disregard the entrenched clauses of the Constitution which are supposed to protect the agreed franchise rights of the native Africans. The only outlet for the expression of African opinion is to be a series of local Councils, where the tribal "natives" and their chiefs can be counted on to put the brakes on the movement toward national African unity with its embarrassing demands. The right of assembly for the discussion of political matters has already begun to be attacked, and there are scarcely-veiled hints of press censorship.

So far not a single constructive element of the Apartheid policy has been brought forward, though it is supposed to offer to the African full development "on his own lines." Apparently the color bar in industry is to be made still more effective, even though the economic position of the country demands the fullest production to increase national income. Eight million Africans are to continue to be confined to unskilled labor. All social security provisions for Africans are under attack.

The prospects of African progress in the Union of South Africa have never looked more gloomy. A part of the gloom is due to the fact that Christian principles have been deliberately set aside by the dominant church of the country, the Dutch Reformed Church, in the supposed interest of self-preservation, that is, *white dominance.*

An official Church conference has issued a statement that Apartheid is essential to the preservation of white civilization, but demanding complete segregation, that is, the withdrawal of the Africans from all contacts with Europeans in homes, shops or farms, in cities or rural areas, and the church calls upon the European population to make the necessary sacrifices. Such a policy involves the setting up of an autonomous African state within the Union of South Africa, where the people can be "repatriated" to tribal conditions. The government's policy, on the other hand, seems to mean the withdrawal of every form of representation, the removal of Africans from any employment which a white man would be willing to take and the constant devising of new restrictions upon his liberties. What more nobody knows! The other churches, or their liberal minorities, are, together with liberals generally, a voice crying in the wilderness. But that voice, like its Old Testament prototype, cries, "Prepare ye the way of the Lord." Moreover, as Arnold Toynbee teaches, civilizations develop and survive by meeting challenges. Perhaps an African civilization is in the making.

Meanwhile certain factors of government are working with the Christian missions of the land to help the African and they are of concern for us who are interested in the African people and their welfare.

African Education

By far the greater proportion of *schools for Africans have been established by the missions* of the various denominations and are still administered by the missions. Only within the last decade or so have certain public schools been established by the Provinces with government money. Mission schools which attain registration are subsidized, the subsidies in general covering the teachers' salaries. Since 1937 rent grants have been paid for school buildings erected by the missions on plans approved

by the Departments of Education at the rate of 5% for rural schools and 6% for urban schools on the actual cost of erection. The number of Mission Schools awaiting registration is always far in excess of the number accepted.

There has been a commendable increase in the financial provision for native education over the past twenty years from $2,161,000 to $14,396,000. Even with this improvement *less than half the African children of school age are in school,* though all available schools are full. The cost of education per African school child is about $19 per annum as compared with about $92 per white child. In South Africa primary education is free, but secondary education is not.

Since 1944 provision has been made for providing a noonday snack for African school children at a cost of 3½ cents per day per child. The grant for the same purpose for white children is 5 cents per child, or 10 cents if the teachers arrange for a hot meal. The "meal" in the case of the African child is a slice of bread and jam and half a glass of milk, with occasionally a little fruit. The Apartheid policy has reduced the grant to one cent and a half, and has deprived nearly 300,000 children of even that benefit. Even white officers have protested.

Education at the university level is available to Africans at the Fort Hare Native College in the Cape Province, which has about 250 students. Like all universities in South Africa, it is a private foundation aided by government grants. Two "white" universities, Witwatersrand University in Johannesburg and the University of Capetown, admit non-European students (African, mulatto and Indian). About 75 Africans attend these universities, mainly the Witwatersrand University. No non-European is admitted to any of the Afrikaans* universities. Scholarships are provided for non-European medical students, but if and when the proposed segregated medical school is established

* A South Africa-born white man (usually of Dutch origin) is called an Afrikaner, his language being Afrikaans.

in Durban the scholarship grants will be transferred there to assist in compelling white universities to refuse African students.

Health Provisions for Native People

About 70% of African children in the Union suffer from malnutrition and the diseases for which it has prepared the seedbed. Infant mortality per thousand in the first year of life is said by competent authorities to be as high as 400 to 500 in urban locations. "South Africa has the dubious distinction of holding the world's record for the tuberculosis death-rate among its non-European industrial workers."* Blindness in preventable forms is rife amongst the native population. In one area 59% of school children examined were found to be suffering from some eye disease. A pension of $2.50 a month is paid to adult blind under Social Welfare provisions.

Hospitals fall under the authority of the Provinces, which have well-equipped hospitals in the cities and large towns. In all of them there are sections for non-Europeans (which means black people, brown people or mixed-race people, or, in other words, Africans, Indians and mulattoes). The larger centers have separate hospitals for non-Europeans. Generally speaking, little effort is made to collect fees from African patients, who may therefore be said to enjoy free hospitalization. In rural areas, where 80% of the Africans live, there is almost complete lack of hospitalization except in mission hospitals which are, however, by recent arrangement, subsidized by the Province. As a result of the report of the recent National Health Commission some twenty Health Centers have been projected, of which three have so far materialized.

* Chief Tuberculosis Officer of the Union at a national conference on the disease in 1947.

Housing and Land

The war years saw a tremendous flow of Africans to the city to seek work. The native population in urban centers increased between 1938 and 1946 by 47%. The housing situation got completely out of hand. At Johannesburg, Durban and Capetown great shanty-towns have grown up which are a menace to the health and moral welfare of the whole community. Long negotiations had just resulted in acceptance of the principle of government loans to municipalities for native housing, when the Smuts government fell and under the Malan regime the whole scheme is left in abeyance. Already ugly incidents occur, of which the Durban riots were not the first, but so far the most serious example. Riots, due to housing lack and bad economic conditions, are today reported to average one every month.

Africans are by heritage pastoralists and agriculturists, and mourn the loss of their land, taken by European occupation, and worked by the African for very low wages or for no wages at all, other than the right to build a hut and cultivate a tiny patch of ground. The Native Land Act, passed in 1913, recognized the urgent need for more land for exclusive African occupation, but little was done about it. In 1936 The Native Trust and Land Act authorized the purchase of 15 million acres from European farmers, to be made available for African occupation, but up to 1948 only 3 million 600 thousand acres had been purchased. Even after the entire 15 million acres has been purchased and turned over, the 8 million Africans will have only 13% of the land of the country, and much of that eroded and poor, while the two and a half million whites will still have 87%.

A few African agricultural demonstrators have been trained and are at work in native areas at a salary of $40 a month, and some beginnings have been made in anti-soil erosion measures, but for the most part the great agricultural development for the Africans, about which the South African government has been talking for years, are still in the blueprint stage.

II. Our Christian Schools and Hospitals are Naturalized

In 1920 there appeared a pamphlet by Professor Edward Caldwell Moore of Harvard University entitled "The Naturalization of Christianity." Its theme, of course, was the making of Christianity "indigenous," so far as that is possible, in the various countries to which missionaries have been sent through the period of the "Christian Mission." Dr. Moore, at that time President of the American Board, was there expressing the most seriously considered question of policy and philosophy of missions then before the American Board and all other Mission Boards. In America it has often been called "Devolution." The questions asked constantly were: How can the church "take root" in lands to which the missionary has gone? Christ does not belong to America, nor is he to be identified with Western civilization, but how fast can the church and institutions of Christianity become "indigenous" or, as Dr. Moore calls it, "naturalized"? In China, Japan and India the process has been very rapid. Could it be attempted even in Africa?

It would be too much to expect that all the work should become African-supported and completely African-staffed at this stage or within any foreseeably near future. The retarded development of the Africans themselves and their extremely low economic status in comparison with the highly developed "white" economy under which they now live makes such a development impossible. Yet in the period under review in this sketch most of the institutions established or initiated by the South Africa Mission have passed through a process of naturalization in another sense. The European (white) public, with consequent shift in leadership from American hands at least in part, has become interested in our schools and hospitals and has assumed more and more responsibility for them.

McCord Zulu Hospital

The first of the strictly mission foundations to assume this

new status was the hospital in Durban, formerly named the American Zulu Hospital. At the time of the One Hundredth Anniversary in 1935 the hospital was facing the double crisis of expanding demands upon it and static or even diminishing resources. A depression was on in the United States. Yet the bed accommodation of McCord Hospital was taxed to more than its capacity. The Africans, who had long regarded hospitals with dread as a last resort, were becoming hospital-minded, a state for which this pioneer hospital was largely responsible. By charging fees on as high a scale as sympathy with African poverty allowed, the hospital had become largely self-supporting.

An equal crisis was facing Inanda Seminary, pioneer institution for the higher (than primary) education of African girls. Inanda was losing an efficient Principal because she could no longer face the situation of expanding opportunity and static resources. As a contribution toward the saving of Inanda Dr. McCord offered on behalf of the hospital to assume obligation even for the salary of its own Missionary Superintendent!

But it was obvious that a new basis of support must be found if the hospital was to meet the new situation. The One Hundredth Anniversary offered a strategic occasion for the launching of a drive for funds for enlargement. A Board of Management was formed with leading citizens of Durban—professional and business men, members of the City Council, and even of Parliament—and the raising of funds began. The Board of Managers soon felt that the appeal for any larger scheme could not succeed while the property remained vested in the American Board and all policy subject to its approval. After careful negotiations the American Board agreed to transfer to the South African Board of Management all of its assets in the hospital, land, buildings and equipment, the South African Board assuming responsibility for all future financing and control. A Deed of Constitution was signed by the American Board in 1936, thoroughly safeguarding the Christian character of the

hospital. The right of the mission to nominate the Medical Superintendent was incorporated in the Constitution, as well as adequate missionary membership on the Governing Board.

The new policy was amply justified by the success of the financial campaign. A great new wing, six stories high, was added and named "The Alan Taylor Wing" in honor of Dr. A. B. Taylor, Missionary Superintendent since 1922, whose vision, diplomacy and energy were largely responsible for the new development. The new wing, costing some $90,000, was officially opened November 4, 1937. More liberal government subsidies and grants resulted. The name of the hospital itself was changed to the McCord Zulu Hospital in honor of Dr. McCord who had founded the hospital in 1909 on the proverbial "shoestring," had overcome the strenuous opposition of white neighbors in the beginning to the erection of the hospital on a choice site in Durban and had gradually won not only tolerance but strong good will from the city as a whole.

There followed in 1943 the erection of a nurses' home which accommodates the large staff of African probationer and certificated nurses who with a group of white nurses staff the hospital. The hospital has a Nurses' Training School which has classes totalling about 150 nurses and midwives.

Adams College was the second institution to share in the process of naturalization. Amanzimtoti Institute, as it was first called, was founded by Rev. David Rood in 1853. Amanzimtoti (sweet water) is the name of a small stream which flows through the Mission Reserve which, with eleven other Reserves, was given in trusteeship to the mission in 1863. At the time of the mission's seventy-fifth anniversary the mission decided to change the names of the three largest and earliest Mission Stations, Amanzimtoti, Umvoti and Inanda, to the names of their missionary founders, three of the pioneer group, and the stations were renamed Adams Mission, Groutville and Lindley.

In 1934 at a crisis in the affairs of Amanzimtoti Institute, Ed-

gar H. Brookes, Litt.D., was appointed Principal and became an Associate Member of the mission. He had resigned a professorship at Pretoria University to contest a seat in Parliament, and was already known as an authority on Native Affairs. He was defeated in the Parliamentary election, but was later, in 1937, elected by the Africans as one of *their* representatives under the electoral system described on page 11. Because of his fearless defense of non-European interests, his statesmanlike grasp of political and moral issues and his ability as speaker and writer, he has become the best-known liberal in South Africa.

When Dr. Brookes became Principal, the Institute also had developed beyond the capacity of the American Board to finance it, even with the considerable subsidies received from the Provincial Education Department. Moreover, it was time for the Institute to expand its service if it was to meet the demands of the new day. The first step was the change of the name to Adams College, which aligned it with the new name of the station. It is not yet a "College" in the full American sense of the word but the name "College" definitely suits its function in the English-made setup of South African education. It is more like a good boarding school with us.

As a first step toward seeking financial support from the South African public an interdenominational Advisory Board was organized, consisting of officials of the Education Department, representatives of the various churches, of the Natal University and of the business and social community of Durban and of the African Church. As in the case of the hospital, it soon became evident that complete control must be handed over to the Council. On the advice of the mission the American Board on March 14, 1939, voted to approve the transfer of administrative control of Adams College to its Board of Governors.

The College under Dr. Brookes' principalship developed an important interracial service which it still maintains. White students from Michaelhouse and Maritzburg College, two im-

portant white preparatory schools, pay visits to Adams College and spend several days there, entertained in faculty homes but mingling with the African students in sports and debates, attending classes and becoming informed as to the quality of African youth. Sometimes the white visitors are defeated at cricket and at debates. This has mutual advantages. The Africans get a sense of the spirit of true sportsmanship while the white students gain respect for African ability.

Student discipline has been placed in the hands of a student council to the great improvement of the morale of the college and great benefit to the personality of the students. The Christian tone of the college is well maintained and the majority of the students are definitely Christians.

The Theological Department continues to be an important part of the college and its Dean (William R. Booth) is the College Chaplain. Earnest efforts are being made to raise the standards of ministerial training, which are not adequate for the present time when the general standard of education of Africans is so much above that of even ten years ago. The greater economic security and the greater promise of popular success in other spheres, such as teaching, medicine, journalism, make it difficult to recruit for the ministry the type of men needed. The problem of maintaining the principle of self-support in the African Church and yet maintaining an adequately supported ministry is a serious one in a group whose average income is as low as that of the African community. In spite of the fact that wages in certain employments have improved, the average wage of adult males in the cities is less than $30 per month and the average cash income of rural Africans is estimated to be about $150 per year.

After Dr. Brookes had carried the double task of Principal and Senator for several years it became obvious that, with race tensions increasing, his entire time should be devoted to politics. Today he is a distinguished Senator and member of the

Native Affairs Commission and of the Economic and Social Planning Council of the Union of South Africa.

Inability to secure immediately a strong successor to Dr. Brookes as Principal resulted in a period of great student unrest in 1947. At that time there was a wave of student riots all over southern Africa. African students, desiring to advance and to help their people, but completely frustrated because of the political and economic retrogression of their country, easily became inflamed by relatively minor grievances and offered an easy target for mischievous trouble makers and for Communist groups.

This period of unrest was aggravated by two serious fires which destroyed the two main classroom blocks. The Government Department of Defense helped out in this critical period by providing Quonset huts to be used as classrooms and fortunately the American Board was able to make an appropriation of $50,000 from the Gideon Seymour Fund to replace partially the destroyed classroom block. At last Mr. G. C. Grant, an experienced and able educator and administrator, was appointed as Principal, and for the present the trouble seems over. Under the leadership of Mr. Grant, who has a rich background as a member of a Canadian missionary family and much experience in colonial educational work in East Africa, the college is again moving forward. The confidence of all sections of the South African community in the college is evidenced by generous contributions towards buildings and running expenses received from white, Indian, and African friends.

The American Board continues to express its interest in both McCord Zulu Hospital and Adams College by naming certain members of the governing boards and, in the case of Adams, by appointing missionary members of the staff. Both institutions have taken an advance step (revolutionary for South Africa) providing for the inclusion of *Africans* on the governing boards.

III. Social Work in City and Country

In the story of the *One Hundred Years,* one of the most definite trends noted was the development of social work in the cities to meet the needs of the thousands of Africans seeking new economic and social opportunity, leaving an environment of more or less primitive simplicity for another of disturbing complexity. The movement of Africans to the cities has given rise to the term "influx of natives" which is constantly encountered in speech and press and indicates one aspect of the great FEAR, under the shadow of which South Africa lives.

The expanding population of the Reserves and the deterioration of the soil forces the people to seek other sources of subsistence. The very rapid development of industries which was stimulated by war conditions created demands for many thousands of unskilled laborers. The gross output of all factories and productive industries in the Union, excluding agriculture, increased by 250% between 1935 and 1945. The increase of native population in urban areas was 57.16% which does not suggest an overwhelming flood, but does underline the need for social services. The fact that great sections of city workers can find no living accommodation except in shanty-towns like those of Moroka and Jabavu townships in Johannesburg, where 50,000 live in squalid conditions, increases the challenge.

Jan H. Hofmeyr School of Social Work

The most outstanding development of the last fifteen years was the founding of the Jan Hofmeyr School of Social Work, sponsored by the National Council of the Y.M.C.A. of South Africa, but owing its existence and success to the vision and energy of Rev. Ray Phillips, Ph.D., and Mrs. Phillips, for thirty-three years missionaries of the American Board. Their ability to interest influential people of the white community and to win the confidence of the Africans has been the creative force behind this important enterprise. The name of the school of social

work commemorates South Africa's greatest white liberal, whose support and influence helped to make it possible. His recent death was a shattering blow to South African liberalism.

The school provides a three-year course of training in social theory and method for some seventy-five carefully selected African young men and women, training them for posts as social case-workers, probationers, occupational therapy workers, recreational workers, and municipal welfare officers. Its graduates are in such demand that the problem of placement is not one of seeking posts, but of selecting the most suitable ones. The diploma of the school is recognized by state and private welfare agencies as the essential qualification for African social workers. The school has been able to secure the establishment of salary scales for its trainees, which make the career of social worker an attractive one, and has influenced the provision in many parts of the country of social advantages for Africans which did not exist before.

The city of Johannesburg has erected a civic center for Africans, one whole floor of which has been especially planned for the Hofmeyr School. It provides administration offices, classrooms, assembly, gymnasium, handicraft room, bathrooms and lavatories on a scale never before seen for non-Europeans.

Another new social institution, which is more than a by-product of the work of the Phillipses, is the **Donaldson Civic Centre** in the great Orlando Township, a municipal "location" which houses more than 60,000 Africans. The funds were provided by a wealthy citizen of Johannesburg, but the inspiration for the scheme and much of its planning came from the Phillipses. Dr. Phillips is Chairman of its Board of Management and its Secretary-Manager is a Hofmeyr School graduate.

Talitha Home

The One Hundred Years Report told of the long efforts by Mrs. Fred B. Bridgman to found a home for delinquent

non-European girls called Talitha Home. Hundreds of native girls convicted by the Juvenile Court for petty crimes and misdemeanors were being sentenced to prison for short terms, most of them inevitably becoming "repeaters," because nothing was done for their rehabilitation. The Home was designed to accommodate forty girls, but promptly had forty-five. A new wing added in 1945 provides for twenty-four more girls. Meanwhile, on the same premises, land provided by the city, a Detention House has been established to receive girls awaiting trial, children in need of care waiting to be placed in welfare institutions, and others placed by the Native Affairs Department, while their relatives are being traced.

The whole institution is both a home and a school. Most of the girls have had little education and very inferior home life. The big kitchen provides cookery lessons, the laundry trains the girls in that aspect of domestic science; sewing and knitting classes supplement the regular school work. Music, dramatics and recreation supplement religious instruction in the task of restoring these girls to normal living. The home comes under the Social Welfare Department and not the Department of Justice, thus removing the stigma of criminality, and the government, having had the enterprise pioneered for it, now subsidizes it 100% but welcomes the continued management by its voluntary committee which makes it a distinctly missionary enterprise.

The Helping Hand Club for Native Girls

This was the first social-work foundation of the mission in Johannesburg, opened in 1919, and more than vigorous today. This hostel for working girls, teachers and students has expanded so that during 1947 the daily number of residents was 115. Night-school classes, choirs, first-aid classes, Bible classes and social events make it a cultural center comparable to the Y.W.C.A. Its energetic committee, feeling the same surge of social need that has already been described, is raising a large sum

of money and is weighing the advantages and disadvantages of still further enlarging the accommodation on the present premises, or building another club in another part of the city.

The Bantu Men's Social Centre

This excellent pioneering venture has long been known in American Board circles. It has recently been extended to house students of the Jan Hofmeyr School, a non-European branch library of the Johannesburg public library, a Boys' Department, a kitchen and dining room, where an African woman restaurateur provides economical meals for members of the club. The Centre provides a meeting place where the Joint Council of Europeans and Africans, the Interdenominational African Ministers' Association, and a great variety of African trade unions, sports clubs and other bodies hold their meetings. Its gymnasium with well-equipped stage and dressing rooms is rented for concerts and dances which provide wholesome social life and raise funds to keep the various associations running. Both these institutions were part of the wise social planning of Dr. and Mrs. F. B. Bridgman and their enlistment of coöperation by the general European community. It is the one place where African native men and boys "feel they belong," and where they can come in contact with white men.

The Bridgman Memorial Hospital

Maternity hospitalization is now regarded as a part of Social Medicine, hence the Bridgman Memorial Hospital may be included amongst the social institutions. It was founded by Mrs. Bridgman in 1928 as a memorial to her husband, Rev. F. B. Bridgman, D.D. It had ward space then for 39 beds, increased today by additional wards to 72. A separate Out-patient unit incorporates the up-to-date features of similar institutions in America.

Mrs. Bridgman was Chairman of the Board until she retired

and returned to the United States in 1940 and each stage of the hospital's growth up to that time was due to her energetic administration. From 1940 to 1948 Dr. J. Dexter Taylor has been its Chairman and during that period still further additions have been made. The total original cost of the hospital plant was $53,428, about half of which was secured in the United States. The present value at cost is $169,104, the entire additional amounts having been *raised in South Africa!*

The average daily number of adult in-patients during 1948 was 87, and a single-day record of 119 patients was recently established—not properly to be called "bed-occupancy," since there are but 72 beds to be occupied! There were born in the hospital in 1948, 3,165 babies amongst which number were 73 sets of twins, three sets of triplets, and one of quadruplets! In Africa! The contribution of the hospital to better health of African mothers and babies, to higher standards of child care and to the less tangible spiritual values of African life is incalculable.

From January 1, 1949, the Province has assumed responsibility for the entire support of mission hospitals in the Province. Nevertheless the control and administration of the hospital will still rest in the Board of Management. Mrs. R. E. Phillips is the new Chairman with Rev. Lee D. Bergsman, Honorary Secretary, and Christian influences are maintained on the same basis as before in coöperation with these missionaries.

Alexandra Health Centre

In the One Hundred Years pamphlet the small beginnings are recorded of a new health venture. Miss Ruth Cowles, R.N., had already carried on for several years, with the help of local doctors, a small clinic in Alexandra Township, a crowded area of Johannesburg. In the 30's, a local Board of Management was formed, which assumed responsibility for Miss Cowles' support, and launched a campaign to raise funds to establish a proper Health Centre. Many devoted friends have shared in this, but

special mention must be made of Mr. Justice O. D. Schreiner of the Appeals Court (Supreme Court to us!) who accepted the Chairmanship from the beginning and has been largely responsible for the remarkable progress of the Centre. He interested the University of Witwatersrand in using the Centre for practical clinical training of its medical students. This coöperation opened new resources; new buildings were erected and the services of three doctors, three "European nurses" and twenty African nurses are now required.

From the Centre radiates a District Nursing and Midwifery service, and a series of clinics to provide as full a health program as possible. The personality of Miss Cowles has been the major force in developing these splendid services. She has also organized and guided through its formative years an African Trained Nurses' Association which has now been affiliated with the Nurses' Association of the country.

Rural Social Work

In rural areas also there is crying need for social development programs, but less progress has been made because of the few and scattered missionaries, and the absence of a community to whom appeal can be made for financial backing, as in the city. Agricultural shows established at Adams Mission by Rev. H. A. Stick and at Inanda by Miss Lavinia Scott, Principal of Inanda Seminary, have been a stimulus to community spirit. At one or two stations small clinics have been established under the care of an African nurse. At Maphumulo, Rev. and Mrs. Samuel Kaetzel are seeking to interest the community in the coöperative purchase of some simple, modern farm machinery and to awaken the interest of the young people in community betterment.

Both in the city and country *the emphasis of mission work* has swung away (perhaps too much) from the "conversion of pagans" and *is centered upon creating opportunity for living*

for people caught in the baffling conditions of a complex civilization.

IV. The African Church

The story of the development of educational, medical and social enterprises almost inevitably obscures the less spectacular story of the churches. But we are aware of the fact that ***the real impact upon the soul of Africa is through the church.*** The missionaries whose task has been mainly the care of the churches in country and city, but especially in the rural areas, are doing a job that brings little public recognition, yet the stability of the church and its constant quiet influence upon the life of the African community will be the determining factor as to the permanence of the Christian revolution in African life. During the period of this sketch the missionaries who have had the churches as their main care are Rev. A. F. Christofersen, Rev. R. L. Abraham, Rev. Henry A. Stick and Rev. J. Dexter Taylor who has now been succeeded by Rev. Lee D. Bergsman. Each one has at the same time carried a heavy additional load of administrative duties, the erection of church and school buildings, the treasurership of the mission and of the churches, the teaching of the prospective ministers, and in the cities the problems of race relations, coöperative movements, and sharing in dozens of welfare committees.

The function of the missionary in relation to the African church is that of minister-at-large, counsellor of the pastors, a kind of *primus inter pares,* each of his own group of churches. The total membership of our churches has never been large. One hundred years ago, in 1849, it was 43! At the time of the Fiftieth Anniversary it was 782. In 1910, after seventy-five years, it was 5,695. In 1935, at the Hundredth Anniversary of the mission, there were 8,500 communicant members, and in 1949, 10,574. Perhaps there would have been in the churches a more contagious spiritual life if they had had less of the environment

of modernity and had been thrown more on their own spiritual resources in a wide open field, as was the church in Angola.

However, the rôle of the church in South Africa has been cast in an environment of rapidly developing cities, and of country areas being ever more rapidly depleted of the natural and human resources. In these circumstances it has at one and the same time been a powerful stabilizing influence and a strong constructive force, giving to the people a guide to lead them through this twentieth-century maze.

It was in 1937 that the "Isu Elisha" (New Plan of church administration) adopted as an ideal in 1919 blossomed into realization with a Constitution of its own under the name "The Bantu Congregational Church of the American Board," making a denominational entity out of a loose Congregational fellowship. Its Annual Assembly (Umkandlu) and its Executive or Administrative Committee (Umlomo) exercise a certain amount of centralized authority. All pastors' stipends are paid from a central fund, to which all congregations contribute on an apportionment basis. Each annual assembly adopts by vote a "slate" of pastoral appointments prepared by Umlomo after consultation with the churches and ministers concerned. An extension fund named "Malihambe" (Send the Gospel) provided and administered in the same way supports the work at Inhambane, Portuguese East Africa, a "mission field" for our South Africa Christians.

In 1937 by invitation of Dr. Taylor, Superintendent of the Transvaal-Inhambane field, Rev. H. A. Stick and Rev. D. A. Ntanzi, an African minister, visited Inhambane with a view to stimulating the interest of the Natal churches in their daughter-enterprise. The challenge put up to the churches by them resulted in a sudden increase of offerings by the African Christians from less than $500 to about $2,000 and the increased interest has been well maintained, while the regular support of the church work, instead of suffering as some feared, has been increased.

One would like to pay tribute to especially meritorious service by some of the African ministers and to their group, but two Africans only can be mentioned here as having attained a more than local distinction. Rev. John L. Dube, for many years pastor of the Inanda church, founder and Principal of Ohlange Institute and founder and editor of an African newspaper, *Ilanga lase Natal,* was given an honorary Ph.D. by the University of South Africa in 1936, the only African thus far to have been so honored.

It was also in 1936 that Mr. Albert J. Luthuli was installed as Chief of the Natives of the Umvoti Mission Reserve (Groutville) by the choice of the residents. In 1938 he was selected by the Natal Missionary Conference as its delegate to the Madras Conference of the International Missionary Council where he served with distinction. He has been elected several times to the Chairmanship of the Assembly of the Bantu Congregational Church of the American Board. In 1948 he was brought to the United States by the American Board to take part in its promotional campaign and became widely known in many parts of the country. Both he and Dr. Dube (now deceased) have served on the Native Representative Council of South Africa.

V. The Road Ahead

It is difficult to estimate what the prospects are for fruitful missionary effort in the years immediately ahead. So far as the Africans are concerned the prospects would be bright. There is amongst those who have had mission contacts and amongst thousands of those who have become urbanized by laboring in the cities, a keen appreciation of the advantages of education. Not only are all available primary and secondary schools full, but large numbers of people are enrolled in adult education classes and in correspondence schools. Thousands are reading the newspapers and keeping abreast of world affairs. Such library facilities as are available for Africans are well patronized.

Some individuals are becoming successful journalists, and a considerable number write acceptably in English for English-language publications. The professions of medicine, law and the arts are worthily represented by Africans who have come up out of the mass. There is a wholesome ferment of progress, which if only welcomed and assisted would result in a rapid improvement of the general level of African life, but if repressed will inevitably drive the people into Communism.

The church is no longer, as it once was, the sole outlet for intellectual, social and spiritual ambitions of African people but has to maintain its place in African life in competition with sport, commerce and politics, but with rising standards for its ministry it can have a bright future. There is general recognition of indebtedness to Christianity for all the part Africans have in the white man's culture.

One discouraging feature of our mission work is the apparent inability of the American Board to send us the needed reinforcements—missionaries to guide, lead and teach. We have been encouraged in the period of 1946-1948 by the appointment of: Rev. and Mrs. William R. Booth, Rev. and Mrs. Lee D. Bergsman, Rev. and Mrs. Samuel Kaetzel, Mr. and Mrs. David Rubinstein, Miss Corrine Nordquest. After the long period of no new recruits from the middle 30's, our hearts were lifted by these signs of hope; however, let it be said that these nine are barely enough to fill the vacancies caused by the retirement of seasoned workers. They do not represent an advance. They have not been sufficient even to replace the losses. The result is that upon four families of new missionaries has fallen the burden of the general work of the mission with only four older families remaining of which only one is of "general missionary" experience, the other three being engaged as specialists in medical, educational and social work. Even one of the new families is a specialist in industry at Adams College. For the entire church work, therefore, there are four mission-

aries with their wives and one must spend ninety per cent of his time teaching in the pastor-training school. The need for at least one minister's family is critical and a second one, urgent.

The greatest discouraging feature in the present outlook stems from the policies of extreme white nationalism. It is too early yet to gauge the effect on missions of present government policies, but there are numerous indications that trouble lies ahead. Veiled threats have been made against churches which do not submit tamely to the extension of color-bar policies in all departments of political, educational, social and industrial life. Angry looks are being directed at the liberal press. Liberty of assembly and free speech are in danger. Democracy itself is threatened from many sides. Certainly the African people will need friends, white friends, to sustain with help and to believe in them more than ever.

The human horizon is dark, but God's horizons are never dark. The fields are white unto harvest in spite of all appearances. "Pray ye the Lord of the harvest . . . that He send forth laborers into the harvest."

ABOUT THE AUTHOR

James Dexter Taylor and his quiet, deeply cultured wife went from Massachusetts to South Africa in 1899. He was a graduate of Amherst College (which later conferred upon him the D.D.) and from Auburn Theological Seminary. The record of his work as brotherly missionary, supervisor of churches, treasurer of the Christian council, director of social services, trainer of theological students, is a long record of hard work, and it does not begin to tell the story of his gifts to South Africa. He made, for example, the translation of the Bible, completed in 1924.

Dr. Taylor's quiet but forceful personality, keen sense of humor, and commitment to the Christian cause, have made him a much-beloved fellow worker. He has won true recognition as an international Christian leader. For the World Conference in Jerusalem in 1928 he contributed to the literature used in preparation for that conference as well as to its report volumes, and in 1938 was chosen as delegate-at-large to the World Conference held at Madras, India.

In retirement, he is living in Amherst, Mass.

Historical Outline of the American Board Mission

1835 Six American Board missionaries: Dr. Newton Adams, Rev. Aldin Grout, Rev. George Champion, Dr. Alexander E. Wilson, Rev. Daniel Lindley, and Rev. Henry I. Venable opened work in South Africa in two areas; interrupted by war in 1838 between Natives and Boers (Dutch) but continued again in the coastal area. This was the real founding of a Mission.

1845 After ten years, the first Zulu—a woman, Umbalasi—was baptized as a Christian.

1853 Amanzimtoti Institute, now Adams College, founded by Rev. David Rood.

1857-9 Publication of Zulu Dictionary, compiled by Rev. J. L. Dohne and Grout's Zulu Grammar prepared by Rev. Lewis Grout.

1860 Beginning of an Annual Meeting of the churches, now called Umkandlu (Assembly).

1862 The Government (British) set apart Mission Reserves for each Mission "in order that the missionaries might have a permanent population amongst whom to labor."

1865 First Government Grants in aid for "schools for Natives," and publication of first edition of the Zulu Testament.

1869 Founding of Inanda Seminary, by Mrs. Mary Edwards.

1870 Ordination of first African minister.

1875 Beginning of a Theological School.

1879 Adoption by the churches of the "Umsunduze Rules," a code of Christian morals.

1883 Publication of the first edition of the complete Bible in Zulu.

1885 Celebration of Fiftieth Anniversary. Erection of Jubilee hall at Amanzimtoti Seminary.

1887 First Music edition of Amagama Okuhlabelela, our Mission hymn-book.

1891 City Work begun in Durban and four years later in Johannesburg.

1893 Inauguration of Medical Department of Mission by Dr. Bert N. Bridgman at Amanzimtoti (Adams). Later transferred to Durban by Dr. McCord.

1895-6 Cutting off of American Board support of African ministry and beginning of self-support and self-government of the churches.

1909 Erection of American Zulu Mission Hospital, now the McCord Zulu Hospital in Durban.

1910 Fateful year. Formation by Government of the Union of South Africa, a Dominion of the British Government by uniting Natal, Cape Colony, Orange Free State and Transvaal.

1919 Founding of Helping Hand Club for Native Girls, Johannesburg, by Dr. and Mrs. F. B. Bridgman, and Introduction of "Isu Elisha" (New Plan), a central constitution for the Bantu Congregational Churches.

1920 Founding of the Bantu Men's Social Centre, Johannesburg, by Dr. F. B. Bridgman. Building formally opened in 1924.

1924 Publication of the complete Revised Zulu Bible, in its final form, the work of Rev. J. Dexter Taylor.

1928 Founding of the Bridgman Memorial Hospital, Johannesburg.

1935 Founding of Talitha Home, a hostel and school for non-European delinquent girls.

1935 Celebration of the One Hundredth Anniversary of the Mission. (Visit of the Executive Vice-President, Dr. Fred Field Goodsell.)

EXTRACTS THAT TELL A STORY

By the Editor

If we follow Dr. Taylor's design in writing this article, we shall regard the history of the "One Hundred Years" and the pages of this present document as one continuous story. It was his plan that the older pamphlet should be represented here merely by the list of dates; but since it is no longer possible to get copies of the "One Hundred Years Report" and since it had in it such potent paragraphs pointing the progress and the contrasts of yesterday and today, we could not resist the temptation to quote a few paragraphs from that report. Would that we could have printed the full story of the pioneers of yesterday—their hardships, their journeyings, and disasters; their strong and growing conviction that they had been called of God for the release of a captive people; their intrepidity in the face of danger; their patience in the face of long delays and lack of evidence to support their faith.

Dr. Taylor has written the story of the educational progress with undue modesty. For really, when you consider the handicaps under which the African has worked, the primitive beginning, the inhumanity of men, *here is nothing short of a miracle* from which we may take heart and reading which we may well sing the Doxology.

In the chapter on education, Dr. Taylor records the early awakened hunger of the African people for education which has been a marked feature of the native Christian group from the beginning and which made schools the first really definite outlet of the mission.

"In his diary, Champion, one of the first missionaries, wrote on January 8th, 1836, while he was camped in his wagon, waiting for permission from Dingaan to complete the journey to the royal kraal: 'Last night I tried to tell fifteen or twenty Zulus about the Bible. They listened eagerly, had never seen a book

and had no idea of a thought being communicated on paper. Said they would like to have teachers if the king allowed it.' "

What a contrast with today's picture! Today we have in South Africa 482 "workers," which means teachers and pastors. We have young people in young people's groups to the number of nearly 4,000. We have 452 students in normal and training schools preparing for leadership; 720 in secondary and middle schools, some of whom may even go on to college, to say nothing of 14,000 boys and girls in the elementary schools of our mission, and quite aside from the immeasurable but newly literate church constituency from which they come.

Dr. Taylor records in the "One Hundred Years" report that the roll of missionaries, by whom, in Africa more than in any other country up to the very present, the work had been done because of the economic and educational status of the people, "carries the names of 155 missionaries representing among them nearly 3,000 years of service in the aggregate, and costing the Board and churches in America more than three million dollars in the one hundred years."

Results? Again we quote from the report:

"We give thanks for the development of a strong body of intelligent Africans with Christian ideals, with faith in God and in the future of the African race, and with eager desire that their children shall stand upon the shoulders of their fathers.

"We give thanks for the remarkable developments in education, in spite of poor financial support from the government and the poverty of opportunity for the use of the training gained in the South African scheme of economic life. We rejoice that careers are opening to some, as doctors, nurses, health assistants, agricultural demonstrators, social workers, teachers, ministers, and we pray for the time that must be, when there shall be equality of opportunity in the economic atmosphere.

"We give thanks for a growing number of white South Africans who have no faith in repressive legislation as a solution

of race problems and who are committed to a liberal Christian policy of native development.

"We rejoice that increasing recognition is being given and provision made for the need of better housing, adequate recreational opportunities and health protection in urban areas, and that recognition is about to be given to the principle that the African should have a share in the government of the state, even though such recognition as is planned is meager and unsatisfactory.

"We thank God that we are on the winning side in a great conflict; first, with the evil which usurps the human heart, whether of African or European, and, second, with the forces of economic and political selfishness, which give grudgingly where they must, instead of laboring diligently to bring about the very thing that they fear, which would, if they could but see it, be for the best interest of the country as a whole."

WHAT CAN WE DO FOR SOUTH AFRICA?

By RUTH ISABEL SEABURY

As we echo today the thanksgiving expressed by Dr. Taylor and his colleagues for the privilege of serving, adding our own gratitude that we have people like the Taylors, young and old, to represent us in their matchless gift of consecration, we are impelled to ask of ourselves and indeed to ask of God in prayer, *what is it we are asked to do?*

Here are some answers. In the spirit of Christ, the churches will find still more that He would have them do for these oppressed people who belong to the family of God.

1. *Adequate resources for the present staff* of 26 missionaries—that none of them may need to be brought home for lack of funds from America, and that the institutions they represent and for which we give so little might not be closed. This means not merely the same giving as last year but the attain-

ing of a new level, for the cost of living has gone up twenty per cent for just the missionaries already on the field.

2. *The sending of much-needed recruits* to do the work which so terribly needs to be done and to give a sense to the African Christians that they are not forgotten. But although we can find the young people, the American Board cannot send them unless their support is guaranteed. *The South Africa Mission asked for 15 new workers; we were able to send only 2 in this year's* new recruits. All honor to the church that can find one of its daughters or sons to go and then back them with complete support!
3. *Informed, educated groups of American Christians* willing to use their influence for a more enlightened, international relations policy on the part of our government and others involved in South Africa. Interest in the United Nations and UNESCO is bound up in this as well.
4. *Prayers, intelligent prayers, constant* prayers, for our fellow Christians in South Africa. If once we are praying for them, we can find the ways in which we can also help.
5. *Perhaps* from our churches also may come *young short-term workers* at their own expense going for international projects of understanding in South Africa as young Methodists are already doing.
6. *Perhaps scholarships* for South Africans to be provided with travel funds to enable them to come for study. It is not always easy for them to secure permission to leave their country. Would it be easy for them to secure a welcome here?

Dr. Taylor's "One Hundred Years" report ends with a confident word:

"May the spirit of the early missionaries, the spirit of adventure and of costly dedication, of ecumenical vision and invincible determination, be present through all the inevitable changes in the next one hundred years,—'The best is yet to be.' "